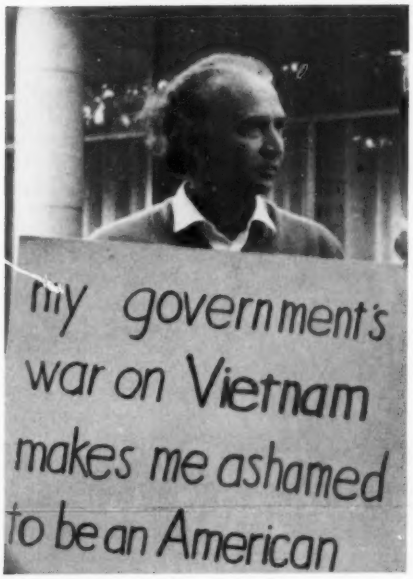
JULY
AUGUST
1968

WRL NEWS

Published by the War Resisters League, 5 Beekman Street, New York 10038, N.Y., U.S. branch of the War Resisters International, a pacifist organization with affiliates in 53 countries. Ralph DiGia, Administrative Secretary; David McReynolds, Field Secretary; Jim Peck, Editor.

No. 150

NEW CHAIRMAN — OLD ACTIVIST



This photo shows Igal Roodenko picketing the U.S. Embassy in Copenhagen on July 4, 1966, a date set by WRI and ICDP for Vietnam protest actions at U.S. embassies the world over. Through the years, he has walked countless picket-lines—not only against war, but also in opposition to political dictatorships of both right and left, abroad and to racial injustice, at home.

On June 11 he was selected by the WRL executive committee to succeed Edward Gottlieb as chairman. Roodenko has been a WRL member since 1936 when, as a student at Cornell, he signed the pledge. In world war 2, he was imprisoned three years as a CO. Throughout the post-war years, he has remained active in the League and recently has served as vice-chairman.

The two new vice-chairmen are Bob Larsen and Sam Coleman. Gottlieb, who had served as chairman since 1960, was named secretary. A motion was passed limiting all officers to a maximum of 2-year terms.

NATIONAL CONFERENCE

This is a second reminder of the first national WRL conference which will begin Friday afternoon, August 30, and continue through Monday, September 2. The conference will be held at the Lighted Lantern camp at Lookout Mountain, Golden, Colorado. This is just outside of Denver. The cost of food and lodging will be about $6 a day.

If you are interested in attending, please write the national office immediately for full information.

WRLers IN ANTI-DRAFT ACTIONS

This photo shows Grace Paley, author and member of WRL, burning a draft card at a demonstration on June 20 protesting the conviction of Dr. Benjamin Spock, William Sloane Coffin, Michael Ferber and Mitchell Goodman for conspiring to support draft resistance. The scene is the federal courthouse on Foley Square in New York.

At the same spot on the previous day, 60 pickets marched in support of David Miller, first man to burn his draft card in protest over the Vietnam war—on October 15, 1965. Miller surrendered to serve his 2½-year prison term following the recent Supreme Court decision upholding the law against destruction of draft cards.

A week later Tom Cornell, WRL executive committee member who burned his draft card three weeks after Miller, turned himself in to serve a 6-month sentence. Over 100 persons carrying baloons and flowers marched in front of the courthouse as he was carried into the paddywagon.

Bruce Dancis, another WRL executive committee member, faces, trial in September in Syracuse for tearing up his draft card in December 1966 in front of the Olin Laboratory at Cornell University. The lab is named after John Olin, president of Olin Mathieson Chemical Corp., a manufacturer of napalm. Dancis was one of the chief mobilizers of the draft card burning preceding the record-setting demonstration of April 15, 1967 in New York. Two months ago, while still under indictment for destroying his draft card, he was ordered to report for induction. Flanked by over 200 supporters, he reported—in order to refuse induction.

Dave Harris, formerly west coast WRL field worker, who turned in his draft card, recently was sentenced to three years for refusing induction. The case is being appealed. He and Joan Baez were married in New York in late March and on April 3, he spoke and she sang at the mass turn-in of draft cards in Central Park's Mall, sponsored by The Resistance.

(continued on back page)

WHERE IT'S AT

by Igal Roodenko

It was commonplace some decades ago to look at the Gandhian hand-spinning program with amused tolerance: a quixotic, or reactionary, attempt to "turn back the clock" to a pre-industrial social order. It wasn't until 1950, when I met with a number of Gandhi's co-workers in India, that I began to see the program as one of real revolutionary significance.

Whether this program, as with so much else of Gandhi's work, was the result of political astuteness or an intuitive response to the psychological needs of the time, I do not know. But there is no doubt that the campaign was essential. Gandhi was saying that the traditional form of political activity consisted of getting ever larger masses of people together to press someone else to do something. What his call for hand-spinning did was to convince many millions that the future was in their own hands; that with every yard of yarn spun India was that yard closer to political freedom.

Armed with this insight, some radical pacificsts began to search for an American equivalent to hand-spinning. The easy optimism of the thirties—that all we needed was to get the "right" people and "correct" policies into power and all would be well with the world—was obliterated by Stalinism on the authoritarian left, and the bumbling ineffectiveness of Britain's labor movement. What was needed was something to get people moving in direct and immediate terms of their day-to-day living, and to place less emphasis on legislative lobbying. Not that the latter was unimportant; but it was as important to remember that the hand that giveth can also take away, and that the old virtues of self-reliance and independence and self-esteem were at least as necessary as traditional politics in effecting social change.

Search for a Positive Program

During the past two decades we engaged largely in civil rights campaigns and anti-war direct action, both emphasizing confrontation and civil disobedience. Neither proposed a positive program in the Ghandian sense. We may have had no choice, but as important as civil disobedience was, we could not entirely ignore Gandhi's emphasis both on "Quit India" and social reconstruction.

Recent developments suggest that we should start again the search for a positive program. Civil disobedience requires reconsideration, not because its work is completed, but because we are no longer its major principled proponents. The very term has become current in the nation's politics—all kinds of non-pacifists now engaging in it freely (and too often out of sheer frustration). And its side effect, that government is not a sacred and all-powerful cow whose wisdom must never be questioned, is now apparent to all.

It seems to me that the area in American life showing greatest promise for this search for a constructive program is where the pacifist world and the "flower-power" or "hippy" world overlap. I know, perhaps as well as most, the shortcomings of the flower children: their superficiality, their irresponsibility, their rejection of seemingly all values and customs (and, what hurts most, all those over 30), etc. And yet there are two important considerations: that these are the routine cries of all adults against all youngsters and of all establishments against all innovators; more important, beneath so much of this obnoxious behavior, there is an intense search for new forms and new values and new relationships. We may say that these are the things we have been urging and promoting since the beginning of time. But they cannot look into our hearts; all they can see is the wretched and miserable world we have prepared for them, despite our best intentions, and it is indeed a world that deserves wholesale rejection.

I suspect that the next few years will see a proliferation of small attempts all over the country (and the world) at new forms of community, new ways of living and learning and loving. Many will fail; many will strike us, the "responsible" ones, as pathetic; many will fall on their heads or will wander off into blind alleys. But with their indifference to our preoccupation with the material, they are perhaps much closer to finding the path into the coming world of affluence, and they deserve all the material and moral support we can muster. They are intuitively, almost congenitally, devoid of hostility and may already be on the threshold of the peaceable kingdom. If we can find ways of combining their enthusiasm with our experience and insights we might stumble onto the road of peace that much sooner.

And if a particularly irritating hippie makes you wonder how I could possibly say all this, think of how some particularly irritating pacifist strikes the bulk of our countrymen.

So much for a long range perspective. The immediate problem is that of draft and war resistance.

The Immediate Present

In the abstract, there is no reason why all of the current activity—centered in Resistance, Support-in-Action, Resist, etc.—should not be an integrated outgrowth of War Resisters League activity. If the League seems to be standing off to one side, it may be due more to a difference in language and life-style than of commitment. Or, try putting it concretely, is there some parallel between the manner in which we, the secular and "rationalist" pacifists of the second world war period, regarded the earlier Christ-centered pacifists, and the way the current resister regards us? For some of us there was also a time when all of our concern was centered on the immediate evil, and it took years of living with this resistance, and abstracting it, that made it possible for us to accept a principled commitment to nonviolence "for all time."

I have met resisters, admirable young men, who were hesitant to sign the League pledge. To them there is something rigid and ungrowing about a statement which knows all about the future. And yet I am quite certain that many of these men, as they live with the draft and the war, as they grow in and with the thought of prison, will in time become associated with the League. I do not favor rewording the pledge, but I think we have to regard it more as an aid to growth, as a rallying point of the present, as a vision of the future, rather than as a dogmatic end to thought. The emphasis should be on the word "determined" and "strive" as meaning commitment to an ongoing search for alternatives and a growth in sensitivity and compassion. The difference may be a subtle one, but I think that as we learn to express it, we will make ourselves more comprehensible to those now living out our common vision.

Meanwhile, these are our brothers and our sons. We will differ with them no more than we differ amongst ourselves, but in the best tradition of the League, this is their home no less than ours. This means not telling them how its done, but helping them find within themselves the courage to do what they already know. It means giving them moral and material support before, during, and after prison.

And it means, perhaps above all, proclaiming with them that nonviolence is not so much a description of utopia as it is a ground rule for human interaction. None of us can be certain about what we should do; all we can be certain of is the nature of our approach to people and, with them, to the problems of society.

(Editor's Note: these three articles supplement the one by David McReynolds in last issue. . . .

by Edward Gottlieb

American pacifists must recognize that in spite of all our pretensions to democracy, the white community has given a decisive "No" to the black man's plea for an integrated society. If one would now seek some shred of pride in his membership in the human race, he must turn to the spiritual witness of the black man in his attempt to recreate America in a new image, not white, nor black, but in a new spectrum of one common nationhood. For a brief moment he opened the door with an inspiring and historic campaign of nonviolence but our white racism slammed it shut.

We pacifists must be in the black-white dialogue constantly, for those who rely on force or power are ultimately inhibited from any creative resolution of the conflict. We must, therefore, strain all the more for the truth. Much of it may lie in a careful analysis of the following points.

1. It is the white man who still rejects integration. If we pacifists find ourselves anxiously supporting the black man in his attempt to gain admittance into our society, we also must recognize his right to live in dignity in his own community with the power and resources to order his own life and destiny.

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2. The black man has fought against the concept of two nations but the white man has decreed it so .If, then, our racist arrogance has enabled us to devise a special form of imperialism wherein the exploited and subjugated people actually occupy the same territory as the mother country, then our political scientists ought to be equal to the task of finding the formulas whereby two separate and autonomous peoples ought to coexist peacefully and cooperatively in the same geographic area. Black America is entitled to its own nationhood if it so desires and it should be supported in these aspirations even as we did the colored man in Africa and Asia.

* * *

3. Where the black man is forced to live in his segregated communities then he must be allowed to recapture control of the social, economic, and cultural agencies that govern his life now. In his attempt to take over ghetto schools he has already shown a remarkable insight. The poor in our country never really made it in our schools. We took away their own ethnic cultures and substituted Americanism but never really taught them the intellectual skills for a college track. They dropped out early, frustrated, but nevertheless able to make it in an expanding, technological economy. The white child has been admitted at an ethnic and cultural price. But this road has been closed to the black. The unions have barred him from the skilled trades. The jobs for the unskilled and semi-skilled are being automated out of existence.

The black parent is the first to ask the schools to really teach his child to read and write because there is no room for him except as he climbs an educational ladder. Until now schools have defrauded the poor. Now they must deliver on their pretensions or surrender to the black community.

To do this the black parent will want to take over all responsibility for police, sanitation, and protection against fire and disease. He will reach out for economic opportunities that will in short time obviate any need for "welfare."

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4. If some of us wonder how blacktown can create this community life with its meagre resources, then several possibilities suggest themselves. The first is a nationwide indemnity for the years of slavery and exploitation suffered at the hands of the white community.

We need an Afro-American Bill of Rights similar but even more extensive than the G.I. Bill. Education should not only be free but subsidized. All medical and health services should be underwritten and supplied on need. The right to housing and home ownership should be guaranteed. Grants and long term loans at low or nominal interest ought to be advanced for home and business. Where our government units are slow to respond, application could be made to United Nations and its agencies for the kind of help underdeveloped countries receive.

Wherever possible private agencies and corporations should be encouraged to supply help to cooperative enterprises that may be undertaken in the black community. The educational system and job training programs should be especially geared for skills in managing and expanding the cooperative sector of the economy.

Pacifists, of course, would be forward in their support of the Negative Income Tax and the Freedom Budget. Within the local communities an exploration with a modified "single tax" on land values as distinct from improvements, may not only recapture all future unearned increments to the community, but free the land now held for speculation for pressing community needs. If we move toward a more socialized but yet decentralized society our present resouces and potential might have an algebraic exponent.

* * *

5. We must help the black man recapture as much of his Afro-American heritage as possible. We must welcome a pluralistic society with every appreciation for ethnic and cultural uniqueness. Diversity rather than conformity will enrich and enhance America. Just as the nonviolent struggle toward freedom and equality discovered new pride of race and heritage for the black man so the cultivation of individuality through physical, cultural, and racial differences will create new human potential for the black community. It is this new self-image that will give the black child the motivation and support for success in school as the recent and extensive Coleman Report pointed out so well.

* * *

6. In support of all or any of these proposals we should avail ourselves of every channel in the democratic process. Where white communities are disposed toward rapid integration we should offer political preferment to black candidates. We need to compensate for our cultural lag here too as well as in jobs and education. Where action is slow or blocked we should help organize the black community for non-violent direct action. Dr. Mathews in New York has shown the way with transportation and housing. The campaign here for school decentralization shows still another possibility for black people who would assume responsibilities for the new America. If our opposition to violence includes a program for progressive disarmament of police we can help the Afro-American through his creative transformation of our society.

* * *

7. In our relationships with the black community we should strive toward the maximum integration. We should nevertheless accord them the fellowship and equality of nationhood and recognize that this entitles them to a bargaining power beyond their mere numbers. Equality will have a political as well as a personal equation. We at least should recognize a Black Government even in Exile.

Our society has been sick; in a moral and spiritual coma. One of our first and real signs of health is the ferment created by our small black caucus. We should rejoice. They are giving us a chance to reclaim ourselves.

. . . They are aimed at laying a groundwork for discussion at the forthcoming national conference in Denver on Labor day weekend.)

by Roy Kepler

Just a year ago the question of what needs to be done was coming rapidly into sharp focus. WRL, like a number of other associations of people opposed to the war in Vietnam, was moving rapidly into a resistance phase over and above the protest and dissent phases that had preceded it. There emerged suddenly, as fall approached, a surprising harmony among the most diverse groups: the pacifists, the left radicals, the liberals found themselves agreeing that full draft resistance was the necessary action if we were to hit the nerve centers of the collective national effort to keep the war going.

This summer stands in sharp contrast to last. The anti-war movement, while not diminished in number or desire, finds itself in curious disarray. There is no sharp focus that helps keep organizational efforts moving and vital. There is confusion and dismay in the ranks, as different people and groupings face up to some important differences in philosophy, methods and goals. The fact of another Presidential election year has absorbed and dissipated the energies of many groups—notably the liberals and the political left—as more money, time and energy is devoted to the task of choosing and supporting various candidates.

The Present Period

It seems to me useful to recognize that part of the looseness of things at this period arises from a certain degree of success, or effectiveness, as a result of the draft resistance effort. The President and many of his officers seemed almost impervious to the earlier dissent and protest; but during the winter of 1967-68 the growth and energy of a movement of resistance and noncooperation helped to bring home to an increasing number of people—in and out of Government—the seriousness of the opposition and the depth of conviction that was being increasingly mobilized against the war. During the period of the past 18 months literally millions upon millions of Americans have changed their minds about the war and have become to some degree opposed to it. WRLers, along with friends and allies from other related—and some not-so-related—organizations can rightly feel that their hard work and risks have not been entirely unavailing. This has been a period of recognizeable success by the peace movement.

Therefore it is in part our success that has brought us into this new period of flux and unclarity. But there were numerous other dynamics at work at the same time, and a number of these also helped to produce our present confusion. Among these has been that other escalation of hatred and violence that contains within itself the potential for yet other consequences: social polarization and violent revolution—or, more likely, social polarization and violent repression.

It is immediately necessary to point out that *neither* of these potential consequences has yet emerged. Nor do they have to. But that will be a measure of the intelligence, the forebearance, the compassion of many people and groups, and the viability of the internal institutions and mechanisms of American society. Since we are living and acting in this society, what we do will make its contribution to the outcome.

The anti-war movement that has developed in recent years has been characterized by a coalition philosophy: let everybody do his own thing. An attempt has been made to create an umbrella embracing nearly everything and everybody who might for any reason whatsoever oppose the Vietnam war. Within this coalition there was to be healthy dialogue and challenge. The evidence of the years is that, while there has been coalition, there has been remarkably little dialogue, so that when the effort turned from marches and verbal protests to *acts* of resistance a remarkable discrepancy was immediately observable: the political left, both new and old, intoxicated with revolutionary ardor, showed a strong tendency to have done with the nonviolence of the recent past. Nonviolence was, in this context, seen as a tactic perhaps useful in the earlier organizing phases of The Movement, but now one dismissed as "old-fashioned, bourgeois" and downright "counter-revolutionary." The Movement now was "going beyond nonviolence" to some new undescribed phase. The culture heroes replacing Gandhi, King and Muste were Mao, Ché and Debray.

The developments in the civil rights movement and in the peace movement have paralleled each other: initial breakthroughs and successes under nonviolent auspices; slow early development which began to accelerate in the early 1960's; both finding an increasinly enlarged base in university communities and an increasingly youthful leadership; both attracting the analysis and participation of a variety of Marxist-Leninist intellectuals and activists who have defined and redefined the American capitalist, imperialist image in such rigid and stark stereoptypes as to rule out any mitigation of or solution to basic problems of social justice short of complete overturn, replete with the necessity for at least violent "self-defense" against the violent and brutal oppressors in the military-industrial complex, the Establishment and the Power Elite.

From Dissent to Resistance

The Great Divide in the peace movement became visible for many when we came to the transition point, moving from dissent to resistance. When verbal protest gave way to an escalation of acts of resistance, it became clearer that fore some, resistance meant acts of nonviolent noncooperation, but for others it meant "self-defense," street harassment of the Establishment but with contempt—not compassion—for one's oponents. "Confrontation" has taken on a variety of forms which now include throwing eggs, vegetables, rocks and molotov cocktails at the "brutal" police. Street barricades are *de rigeur*, while there is a marked increase in acts of sabotage and arson including dynamiting of electrical power towers. A recent development has brought religious refinements specializing ing pouring blood or paint over draft board files while harassed, frightened clerks stand in dismay.

During this period the rhetoric of peace activists has been distinguished by descriptions of their feelings: "anger, outrage, self-defense, guerrilla phase, racist cops, fascist pigs."

There is a sense in which we have paid dearly for our limited "success." So far our achievements have slowed down enthusiasm for prosecuting the war, but they have not stopped it. Yet at the same time the pacifists have in many respects acquiesced in the programs and actions so dubiously "nonviolent" as to endanger the meaning and validity of the term. So anxious are we to gain numbers that we have condoned continued participation in actions that tend to give away some of our central vale. In part many pacifists and advocates of nonviolence are compromised—or confused—by simultaneously accepting Gandhian principles and one or another of the Marxist-Leninist panaceas—even when the two don't fit together.

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WHERE IT'S AT (continued)

What then must we do?

At a minimum we should insist on genuine dialogue wherever we accept working in coalition-type activities. Throughout the country there is great need within—and without—WRL for training and study programs in nonviolence, its principles, history and practices. Only as our own understanding of nonviolence grows can we hope to become more effective practitioners and advocates of that method. The various experiments in several parts of the country to develop such programs already have helped build a stronger nucleus of people available to the task of developing nonviolent alternatives for our society and for the world. The Institute for the Study of Nonviolence in Carmel has inspired additional efforts in nonviolent training in the West Coast WRL and in a number of community groups and several free universities. Peacemakers, New England CNVA and Philadelphia CNVA have similarly inspired such developments.

Wherever WRL organizes it has both the opportunity and responsibility to forward a fully nonviolent program of thought and action. Whatever may be the theoretical merits of coalition, the evidence of recent years is that radical pacifist thought and action have declined in fact and in intellectual persuasiveness. Our former "prestige" figures and "heroes" have tended to disappear or to be absorbed indistinguishably along with the Marxist pantheon. Remarkably few of the new Student Left are attracted by or have much knowledge of pacifism or nonviolence.

Another aspect of what we should be doing, or are able to do, is related to another of the reasons for the present lack of organizational clarity. It has to do with the fact that one result of the shaking-up of things that has come about as a result of the war, the civil rights and Black Power movement, the recognition of the impoverished in our midst, and the increasing internal anxiety both manifested and engendered by the series of political murders and assassinations of recent years, and by the riots and sabotage in the cities, is that many more people than most of us can remember are at this moment open to new understandings and the need for change. This condition is fragile; it might change in a short time. Nevertheless it is presently a reality.

One reason for our protest and demonstrations, for our civil disobedience and non-cooperation was to try to pen up doors of communication in the society. We have not yet, in my opinion, been nearly so imaginative or responsive now that the opportunity has presented itself. Yet I do know from work and actions undertaken throughout the San Francisco Bay Area during the past two years, that we have been able to establish better and better communication and understanding with a wider-than-ever spectrum of the whole community.

Bay Area Responds to Nonviolence

One of the most gratifying aspects of the regional WRL's work last fall and winter was the widespread response that came from many parts of the area when we worked to organize the fully nonviolent anti-draft actions of civil disobedience at the Oakland Induction Center last October and later in December. Some 5,000 people took part in these demonstrations, and more than 400 of these were arrested and later sentenced to the Santa Rita jail. Our October 16 demonstration preceded by one day that of the Stop-the-Draft week group. Tuesday, October 17 was characterized by the violent response of the police and stood in sharp contrast to the nonviolent character of our action on the 16th. This was no accident. Our demonstration had been planned and disciplined to produce a nonviolent impact. During the organizational period I recall a student at San Jose State who said that there was no way of being sure that a demonstration would stay nonviolent; his view was that everything was existential, spontaneous, unpredictable; whatever would happen would happen. The proof of the pudding was in the eating. We programmed our actions so as to be relatively certain of our own assumptions and attitudes; we had chosen a nonviolent mode and self-discipline. We found that in this case the police responded to our initiatives in the spirit we set; hence the day's actions on both sides turned out nonviolently. Later in December on the 18th and 19th we came back for a still larger and even more impressively disciplined nonviolent action. More than 285 people engaged in acts of civil disobedience and were arrested, yet the overall action was so controlled by our values that the San Francisco *Chronicle* of December 20 wrote a lead editorial to commend the force and spirit of the whole action.

But it was the heightened awareness and interest that flowed from these actions that was the important consequence of them. We found that thousands of people were curious and interested; for several months we sent out teams of two or three to fill speaking and conference engagements. We found the general press more open (and more fair) than had been our general experience thereto. Wherever we could get together with others to interpret, explain and expand on our views, we found a significant number who indicated their sympathy and support. It was during this period that there was a general swelling of the enrollment of new students in the various nonviolence training groups around the Bay Area. Early fall enrollment for the beginning course on nonviolence which was being presented by the Midpeninsula Free University was about 30. In January, following the two actions described above, the enrollment was 75.

Develop Understanding of Nonviolence

There is a tendency for us all to want to continue what we have been doing. In times of anxiety it is reassuring to fall back on the familiar. This tendency applies to the pacifists and the militarists—and to everybody else. But such reflexing behavior under changed conditions can become useless, and even downright dangerous. It is my view that we should make every effort then to develop a better sense of social and political timing. For example, my own assessment of the present moment is that one reason for the malaise of the Resistance groupings is that they have a nostalgia for those fine dramatic moments last fall or winter, but no clear focal point for action this summer or fall. But let us not grieve; one reason for this is that our resistance efforts actually moved people and events along. Hence, our present job is to work more actively with people at the grass roots to support and strengthen the continuing resistance, but to see that at the same time we now have the need—and the opportunity—to develop our own and other people's understandings of the nonviolent alternatives that exist and that we can create. We need to look at our society radically, but eclectically; not as the prisoners of 19th century insights and dogmas. We need to see its weaknesses, but also to recognize its strengths. The very fact that a war protest movement of the vigor and depth manifested in recent years is possible should give us some hope for our own ability to alter or reconstruct our society without "throwning the baby out with the bath."

WRL TO BE OUSTED AFTER QUARTER CENTURY

On June 20, WRL, which since 1943 has been headquartered at 5 Beekman Street, in New York City, received a registered letter opening with: "Please take notice that we hereby elect to terminate the lease under which you occupy the above premises." The concluding sentence was: "Unless you remove from the said premises on or before that date (August 30), we shall be compelled to commence summary proceedings to remove you therefrom." It was signed by officials of Harsan Holding Corp. and Satmar Realty Corp.

Not stated in the letter, but mentioned by the landlord's representative in a recent visit to the office, was the reason for the ouster: 5 Beekman Street has been receiving so much publicity in recent years in connection with anti-war protest, that prospective, respectable business tenants are being scared away. As far back as last summer, he had complained that the young people's manner of dress, long hair, beards, etc. offended the "respectable" tenants.

The League well might have been ousted sooner, were it not that the top (10th) floor is difficult to rent, since the elevators extend only to the 9th floor. In recent years, the 10th floor had become a sort of New York peace center, housing not only WRL but The Resistance (and formerly the Student Peace Union), Catholic Peace Fellowship, Teachers Committee for Peace in Vietnam, National Mobilization Committee (and formerly The Fifth Avenue Peace Parade Committee), Veterans & Reservists to End the War in Vietnam, New York Workshop in Nonviolence, and WIN and Liberation magazines. Needless to say, all these groups have been ousted along with WRL and urgently need new headquarters—preferably together. *Any suggestions would be welcome, but please send them in without delay.*

New coordinator of the Atlanta Workshop in Nonviolence is Denis Adelsberger, discharged after eight months from Fort Gordon, where he refused to wear a uniform in protest over the Vietnam war.

An arbitrary New York police ruling against picketing directly in front of foreign embassies, has been held unconstitutional by Criminal Court Judge Arthur Braun. The decision meant acquittal for five members of the New York Worshop in Nonviolence—including Allan Solomonow, its coordinator and Igal Roodenko, WRL chairman—who were arrested last December while attempting to picket the Soviet Mission to the UN in protest against the jailing of dissenting Russian intellectuals.

WRLers IN ANTI-DRAFT ACTIONS (continued)

Joe Kearns, former WRL youth secretary, who turned in his draft card on October 16 and burned his induction order on January 3, has not yet been prosecuted. Nor has Fred Rosen, one of the initiators of The Resistance, who refused induction on June 17.

Don Baty, New England CNVA activist, was arrested June 13 after taking sanctuary in Washington Square United Methodist Church, with consent of the congregation and support of over 100 persons who sat in the church until the federal marshals picked him up. Because he has noncooperated to the extent of refusing to walk from jail to court, he has not yet been tried.

THE NEW WAR SURTAX

by Maris Cakars

Since July 14 those who have their taxes withheld from their pay have been having a greater amount deducted. This, of course, is a result of the new surtax which, after a great deal of delay, became law on June 28. Last fall when the Johnson administration first proposed the surtax it was held that this was necessary to help pay the increased costs of the Vietnam war. Congress rejected that argument and a strong groundswell of resistance developed. Writers and Editors War Tax Protest is one example. So the administration changed its line and proclaimed that inflation and even the position of the dollar in world finance made the tax increase necessary. Actually, the precarious financial position of the United States is a direct result of pouring over a quarter of the budget into a foreign military adventure, spending a total of nearly a quarter of the budget on military expenses. In short, if it were not for the war in Vietnam there would be no need for the surtax.

As it happens in most cases, despite the increased withholding, most people will end the year owing the government money. Because of this situation, it will be possible for many people who in the past were unable to join the tax resistance campaign because their taxes were withheld to refuse to pay at least a portion of what the government claims they owe. The WRL Tax Resistance Project is preparing now to seize that opportunity.

Meanwhile the number of people refusing to pay the 10% Federal telephone excise tax continues to grow. Because the Internal Revenue Service is in the process of attempting to collect the unpaid taxes, a number of people are closing their bank accounts while others, satisfied that the act of nonpayment is sufficient in itself, are letting IRS collect while they continue to refuse to pay willingly. Prof. Donald Kalish of the University of California has instituted a suit to prevent IRS from collecting that tax on the grounds that it's illegal since the Vietnam war is illegal. Similar suits may be started elsewhere.

STAMPING OUT WAR

Some months ago WRL NEWS let readers know that Joyce Runham Brown, in England, would appreciate receiving any commemorative or foreign stamps for re-sale to stamp collectors. The money thus raised goes to help finance the work of the War Resisters International—a small but steady source of income.

One of our readers rummaged about and found his old stamp collection, built up when he was a child and for which he had no further use, and mailed it off to Joyce Runham Brown. There may be others who once collected stamps and have since given up the hobby and who may want to see their collections put to a good use. We have also been asked by Joyce to convey her thanks to the many who have sent along packets of stamps. (If she were to personally thank all those who sent the stamps, the cost of postage would pretty well eat up the profits from collecting the stamps.)

Readers who want to save stamps are asked not to tear them off the envelope, but to rip away the upper right hand corner of the envelope itself, with the stamp on it. Commemorative and foreign stamps *only*. Mail by sea-mail to: Joyce Runham Brown, c/o War Resisters International, 3 Caledonian Rd., London N1, England.

ENROLLMENT BLANK

Send to War Resisters League
5 Beekman Street, New York 38, N. Y.

WAR IS A CRIME AGAINST HUMANITY.
I THEREFORE AM DETERMINED NOT TO SUPPORT ANY KIND OF WAR, INTERNATIONAL OR CIVIL, AND TO STRIVE FOR THE REMOVAL OF ALL THE CAUSES OR WAR.

signature _____

address _____

city _____ *state* _____

occupation _____ *age* _____